Secondly, what we are to understand by "honouring our Queen."

I. To "fear God," must, from what we have already observed, be laid down as a command of the first and greatest importance; and, consequently, to despise Him, on the other hand, or to reject His laws, a crime of the most heinous and awful nature and consequences.

But what is to "fear God?" Is it to tremble with awe, indescribable, at the bare thought that such a Being exists? Is it, with feelings of consternation, to shriek and flee when dangers, dark and appaling, seem to overshadow our terrestrial pilgrimage?

The man who is buried deep in the mire of heathenism, dreads the very idol to which he attributes the agency of every awful catastrophe; be that idol the sun, or moon, or any other imaginary deity! The untaught savage feels alarm at the fleet and sudden flash of the vivid and brilliant lightning; and is, as it were, struck dumb, as, far and near, he hears the thunder's rolling peal! The poor, wandering Indian,—a stranger alike to civilization, as to the blessings of the everlasting gospel,—becomes terror-stricken, as the huge trees of his rude fcrest-home yield their instant obedience to the hurricane's turbulent and destructive mandate!

But, my brethren, are these evidences of this portion of our text,—of the "fear of God?" Oh, no! they cannot be.

When St. Peter tells us to "fear God," he means (as the words might be more intelligibly, and perhaps more literally, translated) to honour God,—to prize him above all others,—to esteem him as a being deserving of the highest adoration,—to obey him as the only Sovereign "worthy (as St. John says) to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." In short, to pay him homage as the majestic Architect and supreme Governor of all things in heaven and in earth,—the "King of kings and Lord of lords."

This is what it is to "fear God," according to the Scriptures; which, we believe to be our sole and unerring guide in the paths

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